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Then in three chapters the author plunges into the three problems of Liberty, Sovereignty, and Service. "The modern fatalism is Calvinism with the bottom knocked out." Determinism is not proven, and we are free to accept Christ's clear teaching of the genuine freedom of the soul. An age which "has hypnotized itself by its own denials" surely needs the clear assertion of Jesus as to human liberty. Yet the sovereignty of God also is fundamental in Christ's teachings. His sovereignty embraces human freedom, as the ocean surrounds the island. Miracles are "rare works, unique, transcendent," but not against nature. Evil is self-destroying; as for Satan (*pace Westminster!*) "the day is coming when he must perish," and God be all in all.

The chapter on Service is a lofty and moving call to the service of man. Not equality but fraternity are we to preach, and the only election is an election to bless the world. With fine enthusiasm this thought is unfolded until we reach the closing statement, a compact and guarded theology in a sentence: "We must enter into life by giving ourselves to the living Christ who unveils the Father in the human life, and calls us with divine authority to submit our liberty to God's sovereignty in blessed and immortal service to our fellow-man for Christ's sake."

The only dubious feature in the book is the ponderous appendix occupying nearly one-third of the volume, consisting of extracts more or less weighty, from authors known and unknown, profound and shallow; extracts that are admirable in a commonplace book, but which, if relevant, are so discordant as to add more to the "doubt" than to the "gospel." Our very admiration for the clear thought and limpid style of the author makes us a little impatient when, after a page of prophetic fervor, we come upon the inevitable: "See Appendix, note 66," and our prophet condescends to become the curator of a museum. But two-thirds of the volume is by Dr. Van Dyke himself, and will help thousands of readers in solving the questions of today.

NEW YORK, N. Y.

W. H. P. FAUNCE.

THE GOSPEL MESSAGE. By R. N. CUST, LL.D. London: Luzac & Co., 1896. Pp. xx + 494; cloth. 7s. 6d.

IN this book is distilled the clear thinking of "a humble student of the philosophy of missions and observer of the great work in the field and the committee room of many churches and denominations in the mission fields of the world for half a century."

Twenty-five years' experience as a magistrate in British India

among the native peoples, twice as many years as student of the languages, especially of Africa and Asia, with critical and comparative study of ancient and modern religions, with an intense and almost consuming enthusiasm for Christian missions to non-Christian races and people, have fitted Dr. Cust to write as few men can or will on the greatest of practical Christian themes.

This volume of nearly 500 pages condenses the matter of his forty or more volumes and pamphlets. The result is probably the most informing, critical, suggestive, and valuable single volume on missions now extant. Almost every phase of the subject is discussed, for Dr. Cust has been a long and patient sitter and hearer in committee-rooms and missionary anniversaries and knows both the inside and outside of his subjects. It would be less easy to find what important theme or phase of the subjects he has not treated than to enumerate the many lines of inquiry which he has illuminated. He groups his studies under the heads of motive and duty; servants of the Lord; incidents and dangers; results. He preaches the duty of self-sacrifice and shows the glorious opportunity to the young men. He believes heartily in the work of women, but he does not believe that the missionary ought to marry until he has at least been tried on the field, found capable, and, above all, has mastered the language. He insists that the details concerning wives and children ought to have no place in missionary reports, and persistently, with appeal, sarcasm, and solid argument, returns to this subject. He calls for the best men and women to do Christ's glorious work abroad. Throughout he insists that the Christian message should be the simple gospel only, and that the messenger of Christ should leave politics severely alone and not try to dictate to European governments or to meddle with native polity. Furthermore, the missionary ought not to intermeddle with the social customs, tradition, literature, and even religion of the people in an hostile, overbearing, and polemic way, but rather in love and sacrifice deliver the gospel message of reconciliation to God through Jesus Christ. No one more than he recognizes the great obstacles to Christianity both among ourselves and in that common human nature which is modified by old beliefs, customs, superstitions and national inheritances. He pleads that the man who today first hears the gospel ought to have the same equal opportunity of taking advantage of it as did the Greek or Roman citizens to whom Paul or Peter preached. Unfortunately, the average pagan of today does not have the advantage of those to whom Paul preached. He is expected to embrace as much dogmatic theol-

ogy as if he were in Europe or America with centuries of Christianity behind him, and he is too often compelled to take a large quantity or flavor of Anglican, Yankee, German, or occidental notions and customs as part of his Christianity. Dr. Cust discusses with clearness and force the relations of missionaries and missionary societies to the ideas and institutions of the various nations. He lifts the voice of warning for the twentieth century in view of the waste and failure of the past, which we all know has been great.

With most of the conclusions of the author we heartily agree. The method of carrying on missionary work is in need of radical reformation. This book, excellent for the beginner or the veteran in the field or the pastor at home, ought to be read and pondered by all who believe intensely in the Master's command to evangelize the nations and who hold that economy and practical wisdom in carrying on missionary work are as important as in everyday business.

ITHACA, N. Y.

WM. ELLIOT GRIFFIS.

LITURGIES, EASTERN AND WESTERN. Being the texts original or translated of the principal liturgies of the church. Edited, with introductions and appendices, by F. E. BRIGHTMAN, M.A. On the basis of the former work by C. E. HAMMOND, M.A. Vol. I: Eastern Liturgies. Oxford: At the Clarendon Press, 1896. Pp. civ+603; cloth. £1 1s.

THIS handsome volume is an important and valuable addition to the apparatus for liturgical study. Nearly twenty years ago Mr. C. E. Hammond put forth his *Liturgies, Eastern and Western*, which promptly commended itself as the most available handbook of the texts of the chief historic liturgies. The present work is in some sense an extension of Mr. Hammond's book. A new edition of the latter was called for, and Mr. Hammond entrusted the preparation of it to Mr. Brightman, Pusey librarian at Oxford. The result is a truly monumental piece of scholarship, remarkably elaborate in contents, and set forth in great typographical beauty by the Clarendon Press. The plan of the original work has been so much amplified that in place of one small volume of about 400 pages we are now to have two large ones, of which the present book is the first,—much more than a four-fold increase. This first volume deals only with the Eastern liturgies, and contains little besides the texts and the critical introduction thereto, all general summaries and discussions being reserved for the